SECT. II.—THE EMOTIONS AND AFFECTIONS.

The Emotions are called forth by the Motive Principles, spoken of in last section. It is of some moment to establish this.

First, we would have it observed, that in every emotion there is a mental representation, or apprehension of an object. This conception is the substance from which feeling is exhaled as fragrance is from the rose or lily—it is the body, of which feeling is as it were the accompanying atmosphere. Thus when hope is kindled, there is the apprehension of an object as about to bring good to us; when fear is roused, there is the representation of an object as about to produce evil Emotions are thus dependent on the mental representations to which they are attached ; though it is to be carefully observed that they are something more, as consciousness clearly attests, than the mental conception upon which, as well as upon the general train of association, they exercise a powerful influence. The Aiithor of our nature in making the conception of certain objects emotional, has added vastly to man's capacity for enjoyment, and has provided for himself a powerful instrument of government. But all conceptions are not accompanied with emotion;—and the question arises, what are the objects or the conceptions of objects which are so ? This leads us to remark—

Secondly, the conceptions which raise emotions are of objects which gratify or disappoint the motive principles of the mind natural or acquired. Nothing raises emotion except the contemplation of an object bearing a reference to them: every object conceived as furthering" or frustrating these motive ends raises less or more of feeling. We have in a previous part of this treatise (p. 266) pointed out the peculiarities of emotions; they are characterized by attachment or

repugnance and excitement. All objects gratifying the motive propensities call forth attachment, whereas all objects which seem to thwart them are viewed with aversion, and all such attachments and aversions put the mind in an excited state. The objects thus appetible or the reverse are regarded by the mind as good or evil—and these phrases may be applied to them in a loose sense, and provided they are not understood as implying anything moral or immoral.